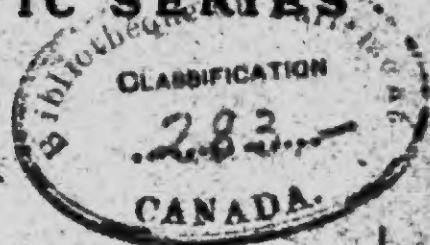


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ANTI-RITUALISTIC SERIES

No. 5.



"From all false doctrine, heresy and schism.
Good Lord deliver us."

Litany of the Ch. of Eng.

4
**PLAIN FACTS
FOR LAYMEN OF THE
CHURCH OF ENGLAND**

"Read, mark, learn and inwardly digest."

Collect of the Ch. of Eng.

FOR SALE BY
WM. TYRRELL & CO., TORONTO
1906

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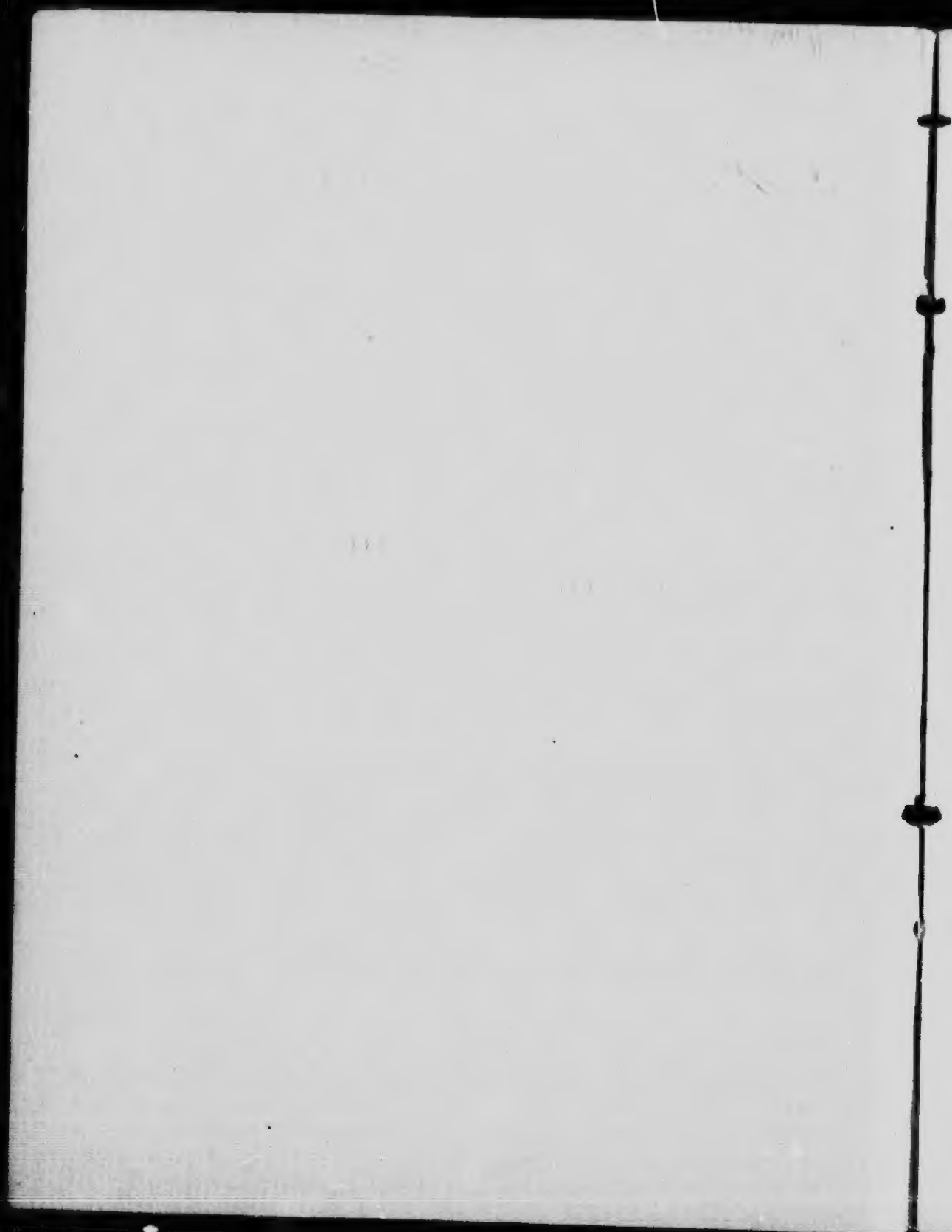
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PLAIN FACTS FOR LAYMEN OF THE CHURCH OF ENGLAND

"Now, I beseech you, brethren, mark them which cause divisions . . . and avoid them."—Ro. 16. 17.

"Art thou he that troubleth Israel? And he answered, I have not . . . but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim."—1 Ki. 18. 17. 18. R. V.

"In those days there was no king in Israel: every man did that which was right in his own eyes."—Judges 21. 25.

For years before the Reformation the people took no audible part in the public services of the Church. The sole share of the congregation was fittingly described as having "heard mass." Two of the leading principles of the reformers were (a) to restore to the people their legitimate share in public worship, and (b) to prepare a book purified from Romish error which should give a uniform service for all congregations of the Church, in their own tongue. To effect this object the compilation known as the Book of Common Prayer was prepared and has been for over three centuries and a half the priceless heritage of the Church of England. It was a

Plain Facts for Laymen of the Church of England.

book of Common Prayer—to be used by all. It became the right of all members of the Church to have the worship conducted in their own tongue and in the manner prescribed in the book thus authorized. It was the Magna Charta of the members of the Church of England. It put an end to the many “uses,” as the varied forms of worship which then distracted the Church were called, and it became the privilege of every worshipper to demand that according to this book the services should be held. The “novellers” and “new-fanglers,” as such men were then, and as they may be now truly called, ceased to have the right to disturb the peace of congregations by “innovations” and “new-fangleness,” and thereby to worry and drive from the Parish Churches the “sober, peaceable, and truly conscientious sons of the Church of England.”

It is of vital moment to the members of the Church of England that they should clearly understand the absolute strength of the position in which they stand. It is much to be regretted that the explanations of their work given by Archbishop Cranmer and his coadjutors, which so generally preceded the published Prayer Book, are now so frequently omitted. These dealt with the “service of the Church;” the “ceremonies” thereof, the objects sought to be accomplished, why some matters were excluded and others included. An invaluable key to the whole work is here found, which, being furnished

Plain Facts for Laymen of the Church of England.

by the compilers, nought can better explain the aim, object, and meaning of the book. We commend the diligent study of this key to our readers, from which meantime we make the following citations:—

This quotation “concerning the service of the Church” opens the door to the evil therein to be remedied and to the mode of accomplishing it.

“Whereas heretofore there hath been great diversity in saying and singing in Churches within the realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of Yor! some of Lincoln; now from henceforth all the whole realm shall have but one use.”

These words as to the true object of “ceremonies” are pertinent:

“Our excessive multitude of ceremonies was so great and many of them so dark that they did more confound and darken than declare and set forth Christ’s benefit unto us.”

And the exhortation that we should “be more studious of unity and concord than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ’s religion) is always to be eschewed.”

The fundamental principle on which the compilers dealt with the work must be diligently noted.

“Some be so new-fangled, that they would innovate

Plain Facts for Laymen of the Church of England.

all things, and so despise the old, that nothing can like them, but that is new; it was thought expedient not so much to have respect how to please and satisfy either of these parties as how to please God and profit them both."

The strength of the position of the Church of England in its opposition to the Ritualistic sect should be well weighed.

"And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, let all things be done among you, saith St. Paul, in a seemly and due order: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand nor presume to appoint or alter any public or common order in Christ's Church except he be lawfully called and authorized thereunto."

Observe that what is now sought to be done so frequently in many of our Churches in the way of interference with the "common order" in the service of our Church, is "no small offence before God."

And then the sweet reasonableness of these saintly martyrs in their aspirations, and the pious hope displayed by them, should deter reasonable and truly godly men from seeking to render vain the noble work which they accomplished.

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"Our general aim, therefore, in this undertaking was not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence and exciting of piety and devotion in the public worship of God, and the cutting off occasion from them that seek occasion of cavil or quarrel against the liturgy of the Church."

"Yet we have good hope that what is here presented and hath been by the convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England."

What a cause of rejoicing would there be in our beloved Church if the innovators, who now endeavour to rend her asunder, would seek to come under the Divine benediction—"Blessed are the peacemakers for they shall be called the children of God"—and drop their weapons of rebellion and conform to lawful authority!

Let them cease this treason against our Church—put aside the lawlessness whereby "every man did that which was right in his own eyes"—conform to the regulations laid down and obeyed for centuries—and the peace which they drive away will return. Remember that these divisions are displeasing to our God. That the Holy Spirit is thereby grieved. His gracious pres-

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ence is withdrawn, and the spiritual—the true work—of the Church fails to be carried on.

This evil springs from unwarranted acts and must be charged now, and when the final reckoning comes, to the account of those who occasion it.

It may well cause righteous indignation to hear such innovators coolly saying to the “sober, peaceable, and truly conscientious sons of the Church of England” who are seeking “peace and unity in the Church” and who are hearkening to the command,—“Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls,” “Oh, you must really not cause a division in our Church. We cannot have any “troublers of Israel” in our midst.” Let no member of the Church of England submit to be thus cajoled. As well might a band of conspirators, when the arm of the law reaches them—caught in the very act of treason—complain of a wrong being done them by the magistrate because he breaks up their unlawful meeting and exposes their treason to the public.

We have too long stood by and permitted without remonstrance the Ritualists to follow out the advice of Dr. Pusey to proceed quietly so as not to alarm—to let the innovations be steady but so gradual as not to arouse notice—until the education has so far proceeded that the conspirators are prepared to make an onward

Plain Facts for Laymen of the Church of England.

movement and possess the stronghold. We must see that this now ends.

It is well that our laymen should know the strength of their position and the reasonableness of the law in this matter. I therefore venture to give the following quotations from the judgment of the late Sir Alexander Cockburn when Chief Justice of England in the celebrated Clewer case:—

“It is the undoubted right of every inhabitant of every parish in the kingdom, desirous of frequenting the parish church, to have the services of the Church performed according to the ritual of the Church, as established by law, without having his religious sense shocked and outraged by the introduction of innovations not sanctioned by law or usage, and which may appear to him to be inconsistent with the simplicity of the Protestant worship and to pertain to a religion which he believes to be erroneous, and the ritual of which is not that of the Church of England.”

“In these questions of doctrine or ritual the laity are interested, and deeply interested, as well as the clergy.”

“It is the right of the laity, being members of the Church, to take part, under the ministration of the clergy, in the public worship, as well as to have the benefit of the various rites and services of the Church according to the ritual of the Church as by law ascertained and established. One of their most sacred and valued

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rights is infringed when they are driven to abandon their churches by the introduction of a ritual which is not that of the Church, and which appears to them to be an advance towards a religion which is not that of the Reformation."

Our rights being thus clearly defined; it then becomes our duty to see that they are religiously upheld. The onus of so doing is cast upon each member of the Church in each parish.

With that economy of truth which is one of the most striking and disgraceful features which mark the Ritualistic "plan of the campaign," we find many and diverse answers sought to be made to the truths set forth in the four preceding numbers of the "Anti-Ritualistic Series." These may be divided into three classes. One class affirms, notwithstanding the care taken, to demonstrate the existence of what is complained of—(a) that these innovations do not exist. Another—(b)—that they do exist and that it is right and proper that they should do so and that they will be continued. Another—(c)—goes further and states that they are found everywhere—that it is now too late to oppose, for virtually all adopt and like them, and that we cannot find even "seven thousand" that "have not bowed unto Baal."

Let us then proceed to deal with facts additional to those contained in Papers 1, 2, 3, and 4.

Plain Facts for Laymen of the Church of England.

We simply propose at present to call attention to two additional matters, the one, a circular distributed to the parishioners of St. Thomas Church, Toronto, and the other, a book presented by the then Rector, the now Provost of Trinity College, to the confirmation class of the Church of St. Simon, Toronto. In a future paper we shall deal more at large with the subject matter of these papers, and the reasons that members of the Church of England should earnestly object thereto. The St. Thomas circular is printed in full, and special attention is called to the following matters not warranted by our Book of Common Prayer—innovations which the members of this congregation are not bound to tolerate. It is sufficient for all law-abiding members of our Church to know that the Privy Council—our highest court of appeal in this matter—pronounces them “illegal.”

- (1) “The Procession of Palms.”
- (2) “High Celebration.”
- (3) “Corporate Communion of Altar Guild.”
- (4) “Confessions.”

As to the first, there is no warrant in the Church of England for this palm mummary. There is no liberty to outrage the feelings of Church people by the childish and ridiculous spectacle of the distribution of palms in the Churches. The whole of the beauty and solemnity of the events of the Sunday before Easter with their

Plain Facts for Laymen of the Church of England.

lofty lessons are made ridiculous by this apeing of the Church of Rome in the blessing and distribution of palm fans in the Church on this sacred day. Why not complete the picture and make it absolutely appropriate by placing the Parish Priest on a donkey and leading him at the head of the fan procession through the Church. Second: There is no permission for a "high celebration" in the Church of England. It is an unknown ceremony and again an apeing of the Church of Rome. Third: There is no warrant for "corporate communion of Altar Guild." No such ceremony is found in the Book of Common Prayer and no "Altar" as the centre of the service, and therefore it is excluded. Fourth: There is no warrant for "confessions" as a stated portion of the services of the Church of England. Such a public transgression of the rules of our Prayer Book, and such an unauthorized general invitation without the protection awarded to the penitent by the Church of Rome should be sternly resented, especially by all the respectable and modest female members of the Church.

I propose to deal more fully with these questions in a subsequent paper. I cannot, however, forbear inserting here some passages from an address delivered by the late Bishop Wilberforce—the typical High Churchman—to his Rural-Deans at Winchester House as to the doctrine which he said it is now sought to establish, viz.:

HOLY WEEK

1907



St. Thomas' Church

Toronto

"Is it nothing to you all ye that pass by."

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PALM SUNDAY

8 a.m.—Holy Eucharist
10.15 a.m.—Matins
11 a.m.—Holy Eucharist
Procession of Palms
7 p.m.—Evensong

MONDAY

Annunciation of B. V. M.
7 a.m.—Holy Eucharist
8 a.m.—Holy Eucharist
Corporate Communion of Altar Guild
10 a.m.—Matins and Litany
5.30 p.m.—Evensong and Reading
8 p.m.—Evensong and Sermon

TUESDAY

7 a.m.—Holy Eucharist
10 a.m.—Matins and Litany
5.30 p.m.—Evensong and Reading
8 p.m.—Evensong and Sermon

WEDNESDAY

9.30 a.m.—Holy Eucharist
10 a.m.—Matins and Litany
5.30 p.m.—Evensong and Reading
8 p.m.—**Confirmation by the Lord Arch-
bishop of Toronto**

MAUNDY THURSDAY

7 a.m. and 9.30 a.m.—Holy Eucharist
9 a.m. Matins and Litany
5.30 p.m.—Evensong and Reading
8 p.m.—Evensong and Sermon

GOOD FRIDAY

7 a.m.—Litany and Ante. Communion Office
 9 a.m.—Children's Service
 10 a.m.—Reproaches
 10.30 a.m.—Matins and Sermon
 12.3 p.m.—Three Hours' Devotion
 8 p.m.—Evensong and Sermon

Hymns at "Three Hours" Nos. 114-122 A. and M.
 to Tunes as set in Book.

SATURDAY

7 a.m.—Holy Eucharist
 10 a.m.—Matins and Litany
 5.30 p.m.—Evensong
 8 p.m.—Meditation Preparatory to Easter
 Communion

EASTER DAY

6, 7, and 8 a.m.—Holy Eucharist
 10.15 a.m.—Matins
 11 a.m.—High Celebration.
 7 p.m.—Festal Evensong

CONFESSION

March 29th—5.7 p.m.

March 30th—3.5 p.m. and 8.45.10 p.m.

(The red underlinings are not in the original leaflet)

THE END OF THE WORLD, AND THE COMING OF THE LORD

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Plain Facts for Laymen of the Church of England.

"That private Confession of Sin before the Great High Priest is insufficient, and that without Confession to a Priest a man cannot be sure of pardon, and especially cannot draw near to God in the Holy Sacrament."

"Now of this I will say this system of confession is one of the worst developments of Popery. In the first place, as regards the penitent, it is a system of unnatural excitement, a sort of spiritual dram-drinking, fraught with evil to the whole spiritual constitution. It is nothing short of the renunciation of a great charge of a conscience which God has committed to every man—the substitution of confession to man for the opening of the heart to God—the adopting in every case of a remedy only adapted to extreme cases which can find relief in no other way."

"Then in families, it introduces untold mischief. It supersedes God's appointment of intimacy between husband and wife; father and children; substituting another influence for that which ought to be the nearest and closest, and producing reserve and estrangement where there ought to be perfect freedom and openness."

"And lastly, as regards the person to whom confession is made, it brings in a wretched system of casuistry. But far worse than this, it necessitates the terrible evil of familiar dealing with sin, especially with sins of uncleanness, thereby sometimes e— leading to

Plain Facts for Laymen of the Church of England.

their growth by making the horrible particulars known to those who have hitherto been innocent of such fatal knowledge, and so poisoning the minds of priest and people alike. A fact which has of late been very painfully brought home to me."

In the meantime let us turn to

"Before the Throne."

This is a book which insidiously introduces the child to the "Altar"—the Real Presence of Christ in the elements—the worship to be accorded to it—the sacrificing priest—confession—penance—absolution by the Priest—prayers for the dead. What an admirable primer for Roman Catholic children! What an outrage to present it to the children of our reformed Church!

Mark well the pernicious "steps," "guides," "instructions," which these Jesuits in disguise use as the means of leading astray our children and whereby they seek to undermine the Church of England in order that it may fall into the arms of Rome. Under these circumstances it will be gratifying to all true members of our Church to find from the "Trinity University Year Book" for this year (1908), at page 61, that "the Divinity Class, however, numbers only sixteen, although there are many men both in the Arts Classes and the L. Th. course who will be coming up into it in the next few years."

Before the Throne.

Before the Throne

A MANUAL OF PRIVATE
DEVOTION



Before the Throne.

PRESENTED TO

at his Confirmation

BY THE

LORD BISHOP OF TORONTO

IN THE CHURCH OF

S. SIMON THE APOSTLE

TORONTO



J. C. I. Macklem

RECTOR

Toronto, 4th April, 1900

Before the Throne.

Morning Prayer.

On rising from your bed, say,

✠ "Glory be to God the Father who hath
"created me." . . .

When dressed, kneel down and say

"In the name ✠ of the Father, of the Son
"and of the Holy Ghost. Amen." . . .

Devotions for Holy Communion

Examination.

"Since my last Communion (or confession)
"have I made my self-examination regularly?
" . . .

"O Lord, our Heavenly Father I beseech
"Thee for Thy grace to enable me to approach
"Thine altar. . . .

Before the Throne.

" Lord, I believe that Thou art present in
" this Holy Sacrament, so that in it we may
" plead Thy sacred Death before the Throne
" of Heaven, and that therein Thou givest Thy-
" self to us to be the Food of our souls, the
" Medicine of our spiritual diseases, and the
" Seed of Immortality. . . .

" O Almighty God, behold I an unworthy
" sinner desire to present before Thy Divine
" Majesty in this Holy Eucharist the Memorial
" which Thy Son our Lord Jesus Christ hath
" commanded us to offer in union with His
" Sacrifice upon the Cross. . . .

" For the King of Kings and Lord of Lords,
" Christ our God cometh forth to be our oblation
" and to be given for food to the Faithful. . . .

" Merciful Father, I humbly approach Thine
" Altar.

" Most gracious and loving Lord Jesu Christ,
" I come to Thee, humbly desiring to receive
" Thee as Thou hast commanded.

" We beseech Thee, O Lord, to accept these
" our oblations of Bread and Wine.

" May our offering be so made in Thine
" sight to-day that it may be pleasing unto Thee
" O Lord God.

(See the Sarum Eucharistic office.) . . .

Before the Throne.

"Have mercy on us, O God, according to
"Thy great goodness . . . I send down Thy most
"Holy Spirit, the Lord and Giver of Life, upon
"us and upon the gifts now lying before Thee,
"that coming upon them with His Holy and
"glorious Presence, He may hallow and make
"this Bread and this Wine the precious Body
"and Blood of Thy Christ. . . .

"Remember, also, O Lord—the God of the
"Spirits, of all flesh, the souls of Thy servants
"and handmaids who have departed in the
"Faith of Christ and rest in the sleep of peace,
"(especially. . . .) Grant them Eternal rest
"in Thy Kingdom."

(See the Liturgy of S. James and S. Mark,
etc.) . . .

"Lord Jesu, eternal Word of God Incar-
"nate, Who hast ascended into heaven, yet art
"mysteriously present with us now, I adore Thee
"humbly. . . . Give me grace to receive
"Thee now to Thy glory and to my spiritual
"refreshment and eternal salvation.

On Going up to the Altar.

"Lord, I am not worthy that Thou shouldest
"come under my roof. But since it is Thy pleas-
"ure to give Thyself to me be it unto me ac-
"cording to Thy Word."

Before the Throne.

After the Benediction say:

"Now, O Lord Jesu Christ, I am about to
"go forth from this holy place, yet not from Thy
"Presence, for Thou hast given Thyself to
"me. . . .

"Receive, O Lord, the oblation of Thy
"Church, for it is the oblation of Thy well Be-
"loved Son . . . and grant, O Lord, that this
"Holy Sacrifice which I have now pleaded before
"Thee may be profitable for all Thy faithful
"servants whether living or departed. . . .

"We Thy servants, O Lord, bow down to
"Thee before Thy Holy Altar. . . .

"I am not worthy to direct my eyes to this
"Thy Holy Spiritual Table, whereon Thy only
"begotten Son, our Lord Jesu Christ, is mys-
"tically present as a sacrifice. . . .

"O Lord Jesu Christ, the King of Glory and
"Lover of souls, I adore Thee present in this
"Holy Sacrament. . . .

"That I may join in offering the Sacrifice
"which Thou Thyself hast instituted and hast
"commanded to be offered in remembrance of
"Thee for our salvation.

"I beseech Thee, O Lord, on behalf of the
"spirits of the faithful departed . . . that
"this great Sacrament of Love may be to them

Before the Throne.

" salvation and health and joy and refreshment.

THANKSGIVING AFTER HOLY COMMUNION.

(From the ancient English use of Sarum.)

" This sacrifice which in honour of Thy Name
" I have presented before Thee for the salvation
" of the faithful, whether living or departed
" . . . and also for our sins and offences
" do Thou most mercifully regard."

ACT OF INTERCESSION IN COMMUNION
WITH THE CHURCH.

" And to all the faithful departed grant
" eternal rest and peace.

SUBJECTS OF INTERCESSION.

The Dead. . . .

For the Dead.

" Be mindful, O Lord, of the souls of Thy
" servants and Handmaidens who have gone be-
" fore us with the sign of faith and rest in the
" sleep of peace (especially . . .)

" To them, O Lord, and to all who rest in
" Christ mercifully grant a place of refreshment,
" of light, and of peace; through the same Christ
" our Lord. Amen." (Sarum.)

Before the Throne.

QUESTIONS FOR SELF-EXAMINATION.

" Can I honestly say that (since my last con-
" fession . . .) I have remembered, etc.

" Have I made my confession when needed?
" With contrition?

" Performed the penance and followed the
" advice given me last time (as far as pos-
" sible). . . .

" Have I concealed or slurred over any sin
" in confession? . . .

" Lord I believe that Thou hast left power
" in Thy Church to remit the sins of those who
" truly repent and believe in Thee. Give me,
" therefore, I beseech, the aid of Thy grace that
" my confession may be according to Thy will;
" and grant that through the Ministry which
" Thou hast appointed in Thy mystical Body I
" may obtain from Thee that perfect absolution
" which I humbly desire.

" I confess to God, the Father Almighty, to
" His only begotten Son Jesus Christ, and to God
" the Holy Ghost before the whole company of
" Heaven, and to you my father, that I have
" sinned exceedingly in thought, word and deed;
" through my fault, through my own fault;

Before the Throne.

" through my own most grievous fault. Espe-
cially I accuse myself that (since my last con-
fession) [at such a time] I have . . . (here
follows the detailed confession), for these
and all my sins which I cannot now remember
and for those I know not of I am heartily
sorry, most humbly implore pardon of God,
and grace to amend, and of you my father I
ask for penance, counsel and absolution."

(The red markings are not found in the original, but are inserted to denote the worst features of this guide to Rome.)

Our people do not desire this teaching. It is treason to our Church. Its progress must be arrested. Let us pray and work. Let all members of the Church, men and women, young men and maidens, hear and obey the call of God, as good soldiers, to fight against these devices of Satan, which, if permitted, are fatal to our Church and dishonoring to our Lord and Master. May He make us "more than conquerors" in this Holy War.

Your faithful brother,

Vigil of St. Didymus,
the Confessor.
June, 1908.

CHURCHMAN.